יהוה מלך

OR,

GOD and the KING.

BEING

The Good Old Cauſe.

As it was ſtated and diſcuſſed in a Sermon preached before His Majeſties High Commiſſioner, and the Honourable Eſtates of the Parliament of the Kingdome of *Scotland*, at *Edenburgh*, on the 17th day of *March* 1661.

BY

MATTHIAS SYMSON
Miniſter of *Sterling*.

Dan. 2: 20, 21.

Bleſſed be the name of God for ever and ever, for wiſdome and might are his. And he changeth the times and the ſeaſons: he removeth Kings, and ſetteth up Kings: he giveth wiſdome unto the wiſe, and knowledge to them that know underſtanding.

1 Pet. 2. 17.

——*Fear God. Honour the King.*

LONDON,
Printed for *Andrew Crook* at the Green-dragon in St. *Pauls* Church-yard: 1661.

God and the King.

The Good Old Cause.

An [illegible] in a Sermon preached before His Majesties [illegible]

BY

MATTHIAS SYMSON

Minister of Sterling.

Dan. 2. 20. 21.

Blessed be the name of God for ever and ever, for wisdome and might are his. And he changeth the times and the seasons: he [illegible] Kings, and setteth up Kings: he giveth wisdome [illegible] wise, and [illegible] [illegible] under [illegible].

1 Pet. 2. 17.

—— *Fear God. Honour the King.*

LONDON,

Printed for *Andrew Crook* at the Green-dragon in St. Paul's Church-yard. 1661.

To the most Noble and Valiant,

JOHN

Earl of Middleton, *Lord* Clarmont *and* Fettercairn, *&c. His Majesties High Commissioner for* Scotland.

May it please your *Grace!*

IT *is neither the* Ignis fatuus *of popular applause nor fear of being slanderously reported, that hath enclined me to make this Sermon publick: but I have done it to let the World see, that* sound Doctrine *is very well relished by your* Grace, *and the Honourable* Estates of Parliament. *Righteous Lips are the delight of Kings, and they love him that speaketh right. Your* Grace *was so exemplarily attentive to the preaching of this Sermon, that I have presumed to send it to you for shelter. I have much eyed (in the ordinary course of my ministry) that saying of*

Au-

Augustine, Mallem ut reprehendant Grammatici, quam ut non intelligant populi. *Yet to so Noble and Learned an Auditory I wish I had been able to have spoken,* non modo scripta, sed etiam sculpta. *Your* Grace *will accept the Will for the Deed. Though they are not* Alta, *yet they are* Apta, *which I present. All that I shall say to* find-faults, *is,* ῥᾶον μωμεῖσθαι ἢ μέμῃσθαι. *It is my advantage that my Hearers were judicious: and indeed* fœlices essent artes, si de illis soli artifices judicarent. *Your Gracious acceptance of this my poor service will very much refresh me. I shall still pray, that God (who hath wonderfully preserved your* Grace, *and delighted to make use of you in his service) would furnish you with a large measure of his Spirit, that you may acquit your self in your High Employment, to the Glory of God, the Honour of the King, and the settlement and tranquility of this Church and Kingdome.*

Sterling April 1. 1661.

Your *Graces*

Most humble

And faithful servant.

Matthias Symson.

To the most Noble and Excellent,

GEORGE

Duke of *Albemarle*, Earl of *Torrington*, Baron *Monck* of *Potheridge*, *Beauchamp* and *Teyes*, Captain General and Commander in Chief of all his Majesties Land Forces in his Kingdoms of *England*, *Scotland* and *Ireland*, and all other his *Majesties* Dominions and Territories, Knight of the most Noble Order of the Garter, Master of his *Majesties* Horse, and one of the Lords of his *Majesties* most Honourable Privy Councel.

May it please your Grace!

ALthough when first I designed the publishing of this Sermon, where it was preached, I took care to shelter it sufficiently from Northern blasts, yet since it is also to breath in Southern Air, & I am thereby to undergo the hazard of greater Censure, I have presum'd also to implore your Graces protection both to me and it. And the rather

rather I presume to request your Patrociny, because I believe there were none that heard it, but did then find reason to call your *Grace* to Honourable remembrance. Far be it from any Christian to rob God of his honour, and that glory which is due unto his Name, whose Hand alone wrought Salvation for us. But since the Lord was pleased to reserve so great Honour for you, as to make you his Instrument in accomplishing his great Work; what wonder is it that our Tongues and Pens do blesse you! *Noble Sir!* be pleased to accept graciously of this mean Present. And the onely wise God furnish your *Grace* with a large Measure of that *understanding of the Times*, that is necessary for your high Station and Employment. And that you may long continue to be a *Publick good* both to The *King*, the *Church* and *Kingdoms*, is and shall be the dayly prayer of

London Sept. 30. 1661.

Your Graces

Most humble and faithful servant.

Matthias Symson.

GOD and the KING.

OR,

The good Old Cauſe.

1 CHRO. 12. 32.

And of the children of Iſſachar, *which were men that had underſtanding of the times, to know what Iſrael ought to doe* ——

MAy it pleaſe your Grace, your Lordſhips, and the reſt of this Honourable Aſſembly: This chapter giveth you an account of thoſe that came to *David* to *Ziklag*, while he yet kept himſelf cloſe, becauſe of *Saul* the ſon of *Kiſh*. And this you have from the beginning to the twenty third verſe of the chapter. And from thence to the end, you have the numbers of the bands that were ready armed to the warre, and came to *David* to *Hebron* to turn the Kingdom of *Saul* to him, according to the word of the Lord. Out of all the Tribes came great numbers of men, and their ſeverall numbers are ſpecified: But of the children of *Iſſachar*, the heads of them are onely numbred to have been two hundred -- And all their brethren were at their commandement. Or, ready to doe what they enjoyned or adviſed. Eng. Annot.

In the words that I have read we have to conſider, 1. The

persons spoken of, viz. *The children of Issachar.* 2. That which is spoken of them, viz. *They were men that had understanding of the times, to know what Israel ought to do.*

They had *Understanding* to *know.* The word rendered *understanding* is יָדַע, and the word rendred *to know* is, לָדַעַת; both are from the root יָדַע which signifieth, *the most experimentall kind of knowledge.* As it is said of Christ (*a*) *He was a man of sorrows.*

a Isa. 53. 3. וִידוּעַ and *acquainted* (experimentally acquainted) with grefe.

They had understanding of the *times.* The word in the original is לְעִתִּים from the root עֵת, which signifieth

b Psal 1. 3. also the *season* of any thing. As (*b*) A tree planted by the rivers of water bringeth forth his fruit בְּעִתּוֹ *in his season.*

c Prov. 15. 23. And (*c*) A word spoken בְּעִתּוֹ *in due season,* how good it is?

They had understanding of the times, to know what *Israel* ought to doe. The word here rendred to doe is יַעֲשֶׂה from the root עָשַׁשׂ which signifies also *to bruise.* As (*d*)

d Eze. 23 21. Thou calledst to remembrance the ludeneſs of thy youth בְּעָשְׁשֹׁת *in bruising* thy teats by the Egyptians.

The work which Gods Israel hath to doe, is often times done, not without pain and difficulty. (*e*) *Be in pain and*

e Mic. 4. 10. *labour to bring forth O daughter of Zion, like a woman in travel.*

But the Doctrines naturally arising from the Text are these two. 1. It is necessary for men that manage the pub-

Doctrines. lick affairs of a Kingdom to be furnished with understanding of the times. Thus the children of *Issachar* which came with the rest of the tribes to *David* to *Hebron*, to turn the kingdom of *Saul* to him; (*f*) and to (*g*) make

f vers. 23. *David* King over *Israel*, they are commended for that they

g vers. 38. were men that had understanding of the times. 2. Those are best able to advise at all times, what ought to be done, that have understanding of the times. These men of *Issachar*, that had understanding of the times, they knew what *Israel* ought to doe. Now of these points I shall speak in order, as the Lord shall assist me.

Doctrine 1. Doct. 1. *It is necessary for men that manage the publick affairs*

fairs of a kingdom, to be furniſhed with underſtanding of the times.

Hence *Abaſuerus* conſulteth (*b*) with the wiſe men which *knew the times.* And ſaith the Preacher (*i*) *A wiſe mans heart diſcerneth both time and judgement.* Becauſe to every purpoſe there is *time* and judgment.

b Eſth. 1. 13.
i Eccl. 8. 5, 6.

And the Reaſons of this Doctrine are theſe.

1. Underſtanding of the times are very advantagious.

For 1. Hereby men are enabled to foreſee, and directed to prevent inconveniences, which otherwaies may afterwards fall our. Thus (*k*) the children of *Reuben*, the children of *Gad*, and the half-tribe of *Manaſſeh* built an altar by *Jordan*, a great altar to ſee to -- not for burnt offering, nor for ſacrifice; but to be a witneſſe between them and the reſt of the Tribes, and their Generations after them, that the Children of the reſt of the Tribes might not ſay to their Children (who were divided from the reſt of the Tribes by the water of *Jordan*) *in time to come*, Ye have no part in the Lord.

k Joſh. 22. 10. to 30.

2. Hereby men are enabled to give councell and advice for making of wholſome laws. Hence when (*l*) a royal decree was to goe from *Abaſuerus*, upon occaſion of *Vaſhti* her diſobedience, he conſulted with (*m*) *the wiſe men which knew the times.*

l Eſth. 1. 12. to end.
m Ver. 13.

3. A bleſſing from God may be expected upon our undertakings when we undertake them in Gods time. Hence ſaith the *Pſalmiſt*, (*n*) Thou ſhalt ariſe and have mercy upon *Zion*, for the *time* to favour her, yea, the ſet time is come.

n Pſal. 102. 13.

4. Hereby we may be comforted in time of trouble; when we conſider, *that trouble endureth but for a time.* (*o*) It is even the time of *Jacobs* trouble, but he ſhall be ſaved out of it. And this was the comfort of ſuch who conſcientiouſly endeavoured to underſtand the times that have gone over us, in that heavy time (*p*) wherein that Monſter ruled over us to his own hurt. I ſay it was our comfort to conſider, that (*q*) all nations were to ſerve

o Jer. 30. 7.
p Eccl. 8. 9.
q Jer. 27. 7.

Nebuchadnezzar and his ſon, and his ſons ſon, *untill the very time of his land came*; and *then* many Nations and great Kings did ſerve themſelves of him.

4. Hereby men are enabled to improve the ſeaſon of grace.

r Rom.13.11. (r) *Knowing the time*, we may conclude that it *is high time* to awake out of ſleep: for now is our ſalvation neerer, then when we believed.

And thus of the firſt reaſon of the Doctrine.

II. Underſtanding of the times is very requiſite in point

s 2 Sam.17.7. of policy. Hence, that politick *Huſhai* (s) intending to defeat the counſel of *Ahitophel*, he denieth it not abſolutely to be good, but ſaith he, it is not good *at this time*.

III. Underſtanding of the times denoteth true wiſdome.

t Eſth.1.13. (t) They were *wiſe-men*, that *knew the times*.

IV. Our beſt purpoſes may be fruſtrated, and rendred ineffectuall, if the time of executing them be not underſtood and obſerved: Even as (u) a tree accompliſhed before his time, his branch ſhall not be green.

u Job 15.32.

w Eccl.3.1. x Eccl.8.5.6. V. To every thing (w) there is a ſeaſon, and a *time* to every purpoſe under heaven. Now (x) a wiſe mans heart diſcerneth both time and judgment. Becauſe to every purpoſe there is time and judgement. Yea, times (as we have learned by wofull experience) doe very often vary, and are not alwaies the ſame. Hence we read (y) of the *times* that went over *David*. And ſaith the Prophet (z) *God changeth the times and ſeaſons*. There are (a) *times* of ignorance, and there is a *time* of repentance. Hence alſo (b) the Apoſtle ſpeaketh of the time -- in which were offered both gifts and ſacrifices -- and, the *time of reformation*. So that,

y 1 Chr.29.30
z Dan.2.21.
a Acts 17.30.
b Heb.9.9,10.

1. It may not be expedient (as times may be) to doe that, which otherwaies may be lawfully done. And therefore, although *Abiathar* the Prieſt was worthy of death, yet (ſaith *Solomon* (c) I will not at *this time* put

c 1 King.2.26. thee to death.

2. Yea, that which may be lawfull at one time, may be ſinfull at another time. Hence *Eliſha* convinceth and reproveth *Gehazi* of ſin in taking ſilver and raiment from *Naaman*; from this circumſtance of time. Is it

(ſaith

(saith he (*d*) a *time* to receive money, and to receive garments? *Yea,*

3. Such may be the temper (or rather distemper) of times, that what is not in it self justifiable, but rather ought to be suppressed; yet it may be permitted, and *for a time* connived at. And therefore, although it was not in it self lawful, or practised from the beginning, yet (*e*) *Moses* because of the hardness of the peoples hearts, suffered them to put away their Wives. *And thus of the Fifth Reason of the Doctrine.*

VI. Even bruit creatures do know their own times. (*f*) The Stork in the Heaven knoweth her *appointed times*, and the Turtle, and the Crane, and the Swallow, *observe the time of their coming.*

VII. An opportunity once lost, may haply never be recovered or offered again. Because *Jerusalem knew not the time of her visitation*, the things belonging to her peace were hid from her eyes. (*g*)

Yet, before I proceed to Application, I have a question to answer, and several explicatory Particulars humbly to offer.

Quest. How shall we come to have understanding of the times?

Answ. That you may have understanding of the times, do these things.

1. Acquaint your selves with, and consider upon the times of old. Thus saith the Psalmist, (*b*) I have considered the dayes of old, *the years of ancient times.* Hence also saith *Bildad* the *Shuhite* (*i*) enquire I pray thee of the *former age*, and prepare thy self to the search of their *Fathers* (for we are but of yesterday, and know nothing, because our dayes upon earth are a shadow) shall not they teach thee, and tell thee, and utter words out of their heart? Only enslave not your selves to an apish imitation of whatever hath been the practice of Ancient times. This is the greatest Remora that Reformation readily meeteth with. Good *Jeremiah* found it so in his time (*k*) As for that word (said the people to whom he preached) which thou hast spoken

d 2 King. 5. 26.

e Matth. 19. 8.

f Jer. 8. 7.

g Luke 13. 34, 35, & 19, 42, 43, 44.

h Psal. 77. 5.

i Job 8. 8, 9, 10.

k Jer. 44. 16, 17.

spoken to us in the Name of the Lord, we will not hearken unto thee. But we will certainly do——as we have done, we and *our Fathers*. Far be it from me to undervalue the ancient Lights of the Church, if God had not made them Fathers, some of us haply had not been Sons. Only I would mind you of that which was lately told your Lordships, by a grave Divine. * *Beware of laying too much stress upon any humane draught whatsoever, as if it were the Basis and Foundation of Religion, or making any thing the rule of Faith, Worship, or religious Practice, but the Word of God.*

Legenda veteribus proficit.

* Mr. *J. Paterson* Minister at *Aberdeen*, Feb. 17. 1661. *Tandem bona Causa.* pag. 20.

l Eccl. 1. 9, 10. II. Make use of approved Histories. For (*l*) the thing that hath been, is it which shall be; and that which is done, is that which shall be done; and there is no new thing under the Sun. Is there any thing whereof it may be said, see, this is new? it hath been already *of old time*, which was before us. Hence saith the Church, (*m*) *We have heard with our ears, O God, our Fathers have told us, what work thou didst in their dayes, in the* times of old.

m Psal. 44. 1.

III. But above all, make use of the Word of God. *Daniel* (*n*) understood by Books, (*viz.* Books of Scripture) the number of the years whereof the Word of the Lord came to *Jeremiah* the Prophet, that he would accomplish seventy years in the desolations of *Jerusalem*.

n Dan. 9. 2.

IV. Make use of able and godly Ministers for your help in understanding the times. Hence the Church complaineth (*o*) *we see not our signes, there is no more any Prophet, neither is there any that knoweth how long.*

o Psal. 74. 9.

I think indeed that it is wisdom in Ministers, to meddle as little in matters of State as is possible, and not at all but when called thereto. For there are so many *Arcana Imperii* which are not fit for us to know, that we can seldome but guesse, at State-projects; and to speak at randome, may do very much harm. As for instance. This last year, when that most Renowned General * understanding the Times, saw it high time to bestir himself for restoring the *Kings Majesty* to his just Rights. He was forced to make use of a cloudy Pillar, neither durst he impart his intentions (unlesse haply to some of your Lordships) but those that would fain have constructed well of those Affairs, did

* The most deserving Duke of *Albemarle*, his Grace.

read

read them, as we read Hebrew, backward. Now I say, if when the *good old Cause* (as it was miscalled) was talked of; we had cried out against it, and could have prevailed with the Souldiers not to follow their General in so pernicious a Cause, as it was given out to be; what a glorious work might we have marred! But yet, it is commendable in those that manage the great affairs of a Kingdome, to enquire at the Servants of the Lord for the mind of God which they may have to declare concerning those Affairs. Thus (*p*) *Jehoshaphat* adviseth *Ahab*, to enquire at the Word of the Lord, concerning his expedition to *Ramoth-Gilead*. Beware therefore, my Lords, that you silence not the Lords Messengers. Say not to the Seers (*q*) see not; and to the Prophets, prophesie not unto us right things, speak unto us smooth things, prophesie deceits. Let there be no *Amaziah* amongst you, to say unto *Amos* (*r*) O thou Seer, go, flee thee away into the Land of *Judah*, and there eat thy bread, and prophesie there. But prophesie not again any more at *Bethel*; for it is the *Kings Chappel*, and it is the *Kings Court*. For I must tell you freely, that the Lord hath made us his Ministers, (*s*) defenced Cities, iron Pillars, and brazen Walls, not only against the people of the Land, but also against the *Kings thereof*, and against the *Princes thereof*. But yet, if upon a pretence of a Message from God, any shall abuse their Commission, and shall (*t*) use their tongues, and say God saith, prophesying false dreams, to cause people to erre by their lyes, and by their lightnesse, or shall (*u*) speak evil of the Ruler of Gods people, and shall despise Government, (*w*) and being presumptuously self-willed, shall not be afraid to speak evil of Dignities, whereas Angels which are greater in power and might, bring no railing accusation against them before the Lord. In such a case you are bound to bestir your selves that such may be put to silence. As *Solomon* (*x*) thrust out *Abiathar* from being Priest unto the Lord. And it's prophesied that in Gospel-times, the civil Magistrate shall by his coercive power, silence false prophets (*y*). For there are (*z*) many unruly and vain talkers and deceivers—— whose mouths must be stopped, who subvert whole

p 2 King. 22. 5.

q Isa 30. 10.

r Amo. 7. 12, 13.

s Jer. 1. 18.

t Jer. 23. 31, 32.

u Acts 23. 5.

w 2 Pet. 2, 10, 11.

x 1 King. 2. 27.

y Zech. 13. 1. to 6.

z Tit. 1. 10, 11.

whole houſes, teaching things which they ought not; ſuch
a Jude ver. 8. are to be looked upon as but (*a*) filthy dreamers, (*b*) wells
b 2 Pet. 2. 17. without water, clouds that are carried with a tempeſt, to whom the miſt of darkneſſe is reſerved for ever. Let effectual courſe therefore be taken, to reſtrain the SEDITIOUS exorbitancies of Miniſters tongues; who, with
ΕΙΚ. ΒΑΣ. *Cap.* 17. the Keyes of Heaven, have ſo far the keyes of the peoples hearts, as they prevail much by their Oratory to let in or ſhut out both Peace and Loyalty. But yet withall (for you cannot be too cautious) Beware (*c*) that you make
c Iſa. 29. 21. not a man an Offender for a word, neither lay a ſnare for him that reproveth in the Gate.

The explicatory Particulars which I have humbly to offer, to your Grace, and your Lordſhips, are theſe.

I. We muſt ſo underſtand the times, as to have patience until that time come, which God hath appointed, wherein
d Hab. 2. 3. to perform any mercy promiſed. (*d*) For the Viſion is yet for an appointed time, but at the end it ſhall ſpeak, and not lye: though it tarry, wait for it; becauſe it will ſurely come, it will not tarry.

II. There is no time, wherein we may plead exemption from the exerciſe of Holineſſe. We muſt do righteouſneſs
e Pſal. 106. 3. (*e*) at *all times*. Notwithſtanding of a very ſevere certification to the tranſgreſſors of *Darius* his Decree, yet, *Daniel* would not deſiſt (even for a ſhort ſpace) from his or-
f Dan. 6. 10. dinary Devotion, but (*f*) he kneeled upon his knees three times a day, and prayed and gave thanks before his God, as he did *afore-time*. The Lord complaineth of his people for ſaying, (*g*) *The time is not yet come, the time that the*
g Hag. 1. 2. *Lords Houſe ſhould be built.*

III. We muſt ſo underſtand the times, as to own God
h Dan. 2. 21. in the revolutions and occurrences of all times. (*h*) He changeth the times and ſeaſons.

IV. We muſt ſo underſtand the times as to know and acknowledge the juſtice of God, in the ſaddeſt occurrences
i Amos 5. 13. of the worſt of times. Hence is that of the Prophet, (*i*) *The prudent ſhall keep ſilence in that time; for it is an evill time*. The words are frequently wreſted by the unlearned

and

and unstable, as if they did warrant our silence in forbearing to bewail and reprove the sins of an evil time. But they may be conceived, thus; either, that as they would not suffer any admonitions, (as (*k*) *they hate him that rebuketh in the gate, and they abhor him that speaketh uprightly,*) so the time should come wherein their evils and oppressions should be so great, and their Oppressors so cruel, that any who had their wits about them, should not dare to mutter; or (which seems to be the more simple interpretation) that judgements should come, wherein the godly and prudent wisely considering the iniquity of the times procuring the same, should silently and without murmuring adore the justice of God, and should have nothing to say or plead in their behalf, why it should not be so with them. And thus the Text is expounded by a judicious Divine of this Nation, whose elaborate Commentaries upon several Books of Scripture, find good entertainment not only in the Libraries but also in the hearts of sound Divines; and whereof it may be said (as a Reverend and holy Bishop* said of the modern Writers of his time)—— *They want nothing but age to make them Classical.*

k Ver. 10.

* D. *Hall, Dec.* 6. *Ep.* 1.

V. We must take heed, that under pretence of understanding the times, we be not *Time-servers*, who for a while believe (*l*) and in *time of temptation fall away.*

l Luke 8. 13.

Light, giddy humours, stinted to no rest,
Still change their choice, but never choose the best.

And of all men, we that are Ministers of the Gospel must beware of *temporizing*; we must not (*m*) at *any time* use flattering words; we must not be Vans or Weather-cocks, to shew the change of every Wind, but all times must find us the same. The Apostle foretelleth *Timothy* (*n*) that the time will come, when they will not endure sound Doctrine, but after their own lusts shall they heap to themselves Teachers, having itching ears. What then? did that warrant *Timothy* to comply with that time, by silence, or smooth, men-pleasing Doctrine? No. But saith the Apostle (*o*) I charge thee before God —— Preach the Word —— watch

m 1 Thes. 2. 5.

n 2 Tim. 4. 3.

o Ver. 1. 2--5.

thou in all things endure affliction, do the work of an Evangelist, make full proof of thy Ministry.

VI. We must beware of a sinful curiosity in enquiring to know the times that are to come, further then God hath revealed them in his Word. (p) It is not for you to know the times and the seasons, which the Father hath put in his own power; to shew the things that are to come hereafter (q) is peculiar only to God. And therefore let all sober Christians, say with the *Psalmist* (r) Such knowledge is too wonderful for me; it is high, I cannot attain unto it.

p Acts 1. 7.
q Isa. 41. 23.
r Psal. 139. 6.

VII. We must so understand the times, as to look out, and prepare, for sad and perilous times. (s) This know also, that in the last dayes perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to Parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good. Traytors, heady, high-minded, lovers of pleasures more then lovers of God; having a form of godlinesse, but denying the power thereof.

s 2 Tim. 3. 1, 2, 3, 4, 5.

VIII. We must so understand the times, as to consider, and know what is incumbent for us and others to doe at all times. Hence *Mordecai* sent to *Ester*, saying, (t) who knoweth whether thou art come to the Kingdome, *for such a time as this*? And this improvement did the children of *Issachar* make of their understanding of the times, *they knew what Israel ought to doe.* And this leadeth me to the second Point.

t Est. 4. 14.

Doctrine 2. Doct. 2. *Those are best able to advise at all times, what ought to be done, that have understanding of the times.*

Hence (u) when Queen *Vashti* refused to come before the King, at his Commandement; he said unto the Wise-men which *knew the times*—what shall we doe unto the Queen *Vashti* according to law?

u Est. 1. 12, 13, —15.

But it shall suffice that I have onely named, and thus briefly confirmed this second Point. I shall therefore apply them joyntly.

It

It is necessary for men, that manage the publick Affairs of a Kingdome to be furnished with understanding of the Times; because such are best able at all times to advise what ought to be done: Doctrine.

This Point is profitable, both for Reproof, Instruction and Exhortation. *Application.*

I. It reproveth those that are altogether regardlesse of the times, as if the revolutions of times were merely fortuitous, according to that word (w) *time and chance happeneth to all men.* Such are the worst useleſſe pieces of mankind; And I could wish that there were not too many such, who are born, and by providence designed for the noblest of Employments. Against such the Prophet thundereth, saying, (x) Woe unto them that rise up early in the morning that they may follow strong drink, and continue until night, till Wine enflame them. And the Harp, and the Viol, the Tabret and Pipe, and Wine are in their Feasts: *But they regard not the work of the Lord, neither consider the operation of his hands.* Let such consider that of the *Psalmist* (y) Because they regard not the works of the Lord, nor the operation of his hands, *he shall* destroy them, and not build them up. *Reproof.* w Eccl. 9. 11. x Isa. 5. 11, 12 y Psal. 28. 5.

II. The Point also instructeth us in two Things. *Instruction.*

I. All loyal Subjects ought to construct well of our late Royal Soveraign *CHARLES the First*, of Happy Memory, although such a settlement as were to be desired, was not obtained in his dayes. (For even in the dayes of *Jotham* (z) who did that which was right in the sight of the Lord, *The people did yet corruptly:*) He was a Prince, that had (no doubt) great understanding of the Times. And saith He —— *Much good I have offered, more I purposed to Church and State, if* TIMES *had been capable of it.* The *Earl of Holland* said of him at his death, ---- *I have often disputed with Him concerning many things,* —— *And I conceive his sufferings and his better knowledge, and better understanding* (if God had spared Him Life) *might have made him a Prince very happy towards Himself,* z 2 Chro. 27. 1, 2. EIK. BAΣ. *Cap.* 27. Earl of *Hol-lands* Speech on the Scaffold.

and very happy towards this Kingdom. And a little before, saith He —— *Truly I hope, that his purposes and intentions were such, as a man may not be ashamed, not only to follow him in the way that was taken with him, but likewise not ashamed of his purposes if God had given him life.* God help our present Soveraign to perform what good his Royal Father intended.

II. The Point may also enlarge our hopes concerning our present Soveraign, whose advantage it hath been to have begun and spent many years, in the experience of trouble: by which we may hope that he hath gained much understanding of the times, and consequently may be the better able to direct his Subjects, what they ought to doe. We hope (saith he *) that We have made that right Christian use of our affliction, and that the observation and experience We have had in other Countries hath been such, as that We, and We hope all our Subjects shall be the better for what we have seen and suffered.

* In his Letter to the House of Commons in *England*, *April* 4. 1660.

I could wish from my heart that the next Act you would make might be to declare Flattery to be Treason. So it is in effect, the Flatterer is but a kind Murderer. Yet I hope it will not be esteemed flattery but justice to vindicate our *Soveraign* from the malice of those that take pleasure (*a*) to reproach the foot-steps of the Lords Anointed. Such men think themselves advantaged by comparing the posture of Affairs in the years 1650, and 1651, when his *Majesty* was in this Kingdome, with the present state of Affairs. I shall be very free in speaking to this Point. I doubt not but his Majesty knoweth well enough, *that great Charges can hardly be plausibly wielded, without some indirect policies.* And therefore he will be earnest with God by prayer for (*b*) an understanding heart to judge his people, that he may discern between good and bad. But yet (what ever may be the private reflections of his Majesties conscience) I think it well becometh me to say and all good Subjects to think, that his Majesty hath dealt as an indulgent and tender-hearted Nursing Father; for such are (*c*) Kings unto their Subjects. Now how often have we seen an indulgent Father when a Child hath taken a fit of frowardnesse, and

ἐνεῦς σφάκτης. Dr. *Hall*, his holy Panegyrick on 1 Sam. 12, 24, 25.

a Psal. 89. 51.

Dr. *Hall*, *Decad.* 2. *Ep.* 2. I speak *de facto*, 2 Sam. 15. 32 to the end. 1 King. 12. 7. not *de jure*, Rom. 3. 8.

b 1 King. 3. 9.

c Isa. 42. 23.

and been ready to burſt it ſelf to death, I ſay, how often have we ſeen a tender-hearted Father, ſhew & put into the hands of his peeviſh Child his moſt precious Treaſure, and ſeem to beat away from the child, the reſt of his children and his ſervants; when yet he thinks it not fit for the child to keep thoſe precious Jewels, or that the reſt of his children & ſervants ſhall be indeed driven away: but only by theſe means he endeavoureth to quiet his froward child. Even ſo his Majeſty, being vexed with the frowardneſſe of a peeviſh generation of people, who were ready to burſt themſelves to death, when he was amongſt them, thought fit (that thereby he might ſtill them) to ſhew them, yea to put into their hands many precious things, yea all his royal Prerogatives, which they knew not how to uſe, and therefore ought not to have among their hands; yea He did ſeem to beat away his Servants, not with an intention perpetually to baniſh them, but meerly to quiet the exceeding frowardneſſe of their Mothers children who were (*d*) angry with them. But if notwithſtanding of all that hath been or can be ſpoken, any will yet be ſo malicious as to impute a Spot of unſtedfaſtneſſe to his Majeſty, I will (in deſpight of ſlander) call it a beauty-ſpot, (and yet I like not the beauty-ſpots uſed by our Ladies) illuſtrating the beauty and excellency of the Grace of God in his Majeſty; who, although he thought fit to condiſcend (beyond what he thought reaſonable) for the quieting of his Subjects, yet, when wicked men (*e*) had driven him out from abiding in the inheritance of the Lord, ſaying, Go ſerve other Gods; he was able to ſay after a long and tedious Exile, in his gracious Letter to the Speaker of the Commons aſſembled in Parliament in *England* —— *If you deſire the advancement and propagation of the Proteſtant Religion, We have by our conſtant profeſſion and practice of it, given ſufficient Teſtimony to the world, that neither the unkindneſs of thoſe of the ſame Faith, towards us, nor the civilities and obligations from thoſe of a contrary Profeſſion (of both which We have had abundant evidence) could in the leaſt degree ſtartle Us, or make us ſwarve from it; and nothing can be propoſed to manifeſt Our zeal and affection for it, to which we will not readily conſent. And thus of the Inſtruction.* III.

d Cant. 1. 6.

e 1 Sam. 26. 19.

From *Breda* the 4 of *April.* 1660.

Exhortation. III. And now I proceed seriously to Exhort and beseech your *Grace*, your Lordships, and the rest of this honourable Assembly, to search diligently, that you may know, what you and *Scotland* ought to doe at this time.

Now, here I shall shew (so far as my sphere admitteth me) what the Lord seems at this time to be calling for, from this Honourable Parliament. 2. How your Lordships may be able to doe, what is the expectation of God, the King, and all good Subjects. 3. And then I shall urge you with a few Motives to the doing of what you shall be convinced to be duty lying upon you.

1. Concerning that which the Lord at this time seems to be calling upon your Lordships for, I shall say, that when it shall be considered, that (*f*) the Foundations have been destroyed, and (*g*) are out of course; you may conclude, that the Lord is calling upon you (*h*) to build the old waste places: to raise up the Foundations of many Generations, to be Repairers of the Breach, and Restorers of paths to dwell in. I must not Apologize for not speaking particularly of the many confounding distempers of this Church and Kingdom in the times that have gone over us: for it was my happiness to be a child at the beginning of our troubles, and a stranger from this Kingdome when disloyalty came to its ugly perfection. So that I shall speak only of the time present. And that which is to me the voice of Gods providence at this time, is, that saying of our Saviour (which was learnedly opened up to you in the Morning, *) viz. (*i*) *Render -- unto Cæsar the things which are Cæsars, and unto God the things that are Gods,*

f Psal. 11. 3.
g Psal. 82. 5.
h Isa 58. 12.
* By Mr. *William Johnston* Minister at *Coldstreame.*
i Matth. 22. 21.

My Exhortation then, hath two Parts. 1. Render unto *Cæsar* the things which are *Cæsars*. 2. Render to God the things that are Gods.

1. *Render unto Cæsar the things which are Cæsars.* Here I shall speak but sparingly; not truly for want of affection, but for want of ability. I may truly say in this Point, as the Prophet *Jeremy*, (*k*) Ah! Lord God, behold I cannot speak for I am a Child. And if I should stretch my selfe beyond ability, I might prove like that ridiculous Philosopher, who having never seen a Battle, yet undertook

k Jer. 1. ver. 6.

to

to read a military Lecture to *Hannibal*, the most renowned and experienced Warriour of his time. And any of your Lordships, who do better understand the particulars of *Cæsars* due, then I can do, may justly say to me as *Stratonius* the Musician said to *Ptolomy* the King, who did hotly contend with him about point of Musick. *Aliud, est ô Rex, Sceptrum, aliud plectrum.* I shal therefore speak only, and but briefly, of what is required in the Word of God, to be rendred unto *Cæsar*. Neither shall I multiply particulars, but shall speak of the most considerable dues, which are to be paid him at this term. The reverend Minister who preached in the forenoon, shewed you what *Cæsar* hath from God, and what he ought to have from his Subjects: But that which I have to say, is to speak of some things that are to be paid to *Cæsar* at this time by this Honourable *Parliament*. *And*

I. Take care to confirm, settle, and secure unto the King his Interests. I say, (*l*) confirm the Kingdom in his hands. If the Kingdom be headlesse, the Subjects will be brainless. Put that question about defensive arms to silence, by doing all that lies in you to make of gracious Soveraign (*m*) *a King, against whom there is* (or can be) *no rising up.*

II. Seek out, and do justice upon those that shall be found either actually or virtually Murderers of the late King. (*n*) Assoon as the Kingdome was confirmed in the hands of *Amaziah*, he slew his servants which had slain the King his Father. *Remota justitia, quid sunt Regna, nisi magna latrocinia.* Yet remember, that when *Absalom* rebelled, there went two hundred (*o*) men out of *Jerusalem*, that were called, and they went *in their simplicity*, and they knew not any thing. Towards such —— use clemency (you know whose words I speak) that the smart of the cure may not equal the anguish of the hurt. For (*p*) Mercy and Truth preserve the King: and his Throne is upholden by mercy. Yea, (*q*) He shall have judgement without mercy, that hath shewed no mercy. If any of the younger fort, who knew not what it was to sayl in a raging sea and stormy season, shall object the cruelty used by those who are now the Supplicants for mercy, I shall answer them in that Heroick saying of a renowned Peer of this Nation, I mean,

l 2 King. 14. 5.

m Pro. 30. 31.

n 2 King. 14. 5. *Augustine.*

o 2 Sam. 15. 11. EIK. BAΣ. *Cap.* 27. Such may be known by their zeal to pay with interest to our present Soveraign, that love & loyalty which was due to his Royal Father.

p Pro. 20. 28.

q Jam. 2. 13.

History of *Montrose*. c. 20. mean, The most Noble Marqueſſe of *Montroſe*. *It concerneth us* (ſaith he) *ſo to tame, as not to imitate the wickedneſſe of our Enemies.*

III. Reſtore the Laws to their due veneration, and put them in vigorous Execution, that all things may be done according (r) to law. Hence ſaid our late dying Soveraign ——— *For the King* ——— *the Laws of the Land will clearly inſtruct you for that.* And amongſt his pious Directions to his Son our preſent Soveraign, He ſaith —— *The laws of theſe Kingdoms* —— *reſerve enough to the Majeſty and Prerogative of any King,) who owns his people as ſubjects, not as ſlaves.*

r Ezra 10. 3. King *Charles* the Firſt his Speech on the Scaffold. EIK. BAΣ. Cap. 27.

IV. Repeal any unrighteous Laws that have been made in times paſt. We read (s) of a throne of iniquity ---- which frameth miſchief by a law; as alſo (t) of unrighteous Decrees --- and grievouſneſſe written and preſcribed. Let ſuch miſchief and grievouſneſs be put away. Thus it (u) was written to reverſe the Letters deviſed by *Haman* then Son of *Hammedatha*, the *Agagite*, which he wrote to deſtroy the Jews. Break every ungodly chain.

s Pſal. 94. 20. t Iſa. 10. 1. u Eſt. 8. 5.

V. Becauſe *ex malis moribus bonæ leges naſcuntur*, therefore provide againſt the defect of laws to puniſh exorbitances which have lifted up the head in this time of confuſion. Make a chain. Thus (w) there was a good law made, upon the occaſion of *Vaſhti*'s diſobedience.

w Eſt. 1. 12. to the end.

VI. Take courſe that the King and his Laws may not be ſlighted, but put an edge upon them, make them as ſharp pricks againſt which it ſhall be hard for a man to kick; let not the laws be like Spiders-webs, to catch only flies. But let it be ſeen, That (x) where the word of a King is, there is power, and who may ſay unto him, What doſt thou? Yea (y) Let judgement run down as water (which will whirl about the heavieſt Milſtone) and righteouſneſſe as a mighty ſtream, which cannot be reſiſted.

x Eccl. 8. 4. y Amos 5. 24.

While I am ſpeaking of what is due to *Cæſar*, I cannot but remember, that there hath been much talk of *owning the King in ſubordination to Chriſt*. I confeſſe it is a morſel, which had need to be well chewed, before it be ſwallowed. If the coyners of that Expreſſion do thereby mean, either

either 1. Prayer to the King of Kings for protection and direction (*z*) to the King. Or, 2. Peaceable and patient, subjection-yielding-non-conformity to the lawes of the King (if any such shall at any time be) which are contrary to the (*a*) known laws of God; we will own them in it. For (*b*) we ought to obey God rather then Men. But in case their meaning be, *That if the King own not, or be not so zealous for the interest of Christ as they would have him to be, that then they may disown, or refuse to own him and his interest* (which I take to be the meaning of some of them) then it is to be exploded, as the Quintescence and distill'd spirits of Jesuitical disloyalty. Our Church teacheth otherwise; saying—*Infidelity or difference in Religion, doth not make void the Magistrates just and legal Authority, nor free the people from their due obedience to him.* And notwithstanding that the Emperors in the Apostles dayes were Heathens, yea, persecutors; yet saith *Paul* (*c*) Let every soul be subject to the higher Powers —— and that, not only for wrath, but for conscience sake. *Let every Soul be subject.*

Si quis tentat excipere, conatur decipere.

I have spoken but briefly, and (what is worse) but weakly of this first part of my Exhortation, and must say with one of the Ancients, *Gratias ago Deo, quod ignorantiam meam non ignoro.* And yet I will also adde that of the Poet:

Non ego cuncta meis amplecti versibus opto.

For *in magnis voluisse sat est.* And since I can plead but weakly, I will pray the more frequently and fervently, both in publick and in private, that God (who hath (*d*) shewed him great and sore troubles, and hath quickened him again, and brought him up again from the depths of the earth) would be pleased now to *encrease his Greatnesse, and comfort him on every side*: And that the Lord (*e*) would magnifie him exceedingly in the sight of all the world, and bestow upon him such Royal Majesty as hath not been on any King before him either in *Scotland*, *England* or *Ireland*,

z 1 Tim. 2. 1, 2.

a Exo. 1. 16, 17. with Ex. 20. 13

b Acts 5. 29.

Confession of Faith. *cap.* 23. *Artic.* 4.

c Rom 13. 1—5.

Origen.

Virgil.

d Psal. 71. 20, 21.

e 1 Chr. 29. 25.

That ſo our *Carolus Secundus*, may be juſtly called in all Ages to come *Carolus Secundiſſimus.*

II. Render to God the things that are Gods. And here I exhort you to three Things.

I. Fail not to Record the late wonderful and ſurprizing Deliverances, that the Memory thereof may be yearly celebrated from one Generation to another, to the glory of God. *England* hath gone before us in an Example hereof. * Yea, and the Word of God (*f*) which containeth nothing that is ſuperſtitious, warranteth this practice.

II. Take care to ſettle the Affairs of the Houſe of God. (*g*) Whatſoever is commanded by the God of Heaven, let it be diligently done for the Houſe of the God of Heaven: for why ſhould there be wrath againſt the Realme of the King? Thoſe that are moſt forward to miſrepreſent your proceedings, and create Jealouſies concerning you in the minds of well-meaning people, have not yet ſurmized, that you intend to alter the Doctrine and Worſhip of this Church: But about the Government thereof there are great ſearchings of heart. I believe you have enough obſerved what is like to be moſt ſatisfactory in that Point; but your work is, not to look what will ſatisfie, but to what is moſt juſt and equitable. (*h*) I could wiſh that Point were leſſe debated then it is, or aboſhed with leſſe heat, leſt the noiſe of contention exceed the voice of Truth. (*i*) Him that is weak in the faith, receive you, but not into doubtful diſputations. I fear that while learned and godly Men debate Forms of Government, the unlearned and unſtable, do ſtumble, as if there were difference in Fundamentals of Doctrine. * So that I may ſay, as *Optatus* of old of his *Donatiſts*, betwixt our *Licet*, and your *Non Licet*, many poor ſouls waver and doubt. For my own part, I think the Point to be only above diſtance, as that it is in my apprehenſion above the reach of ſingle abilities, at leaſt of mine. I look upon it as one of the Points, of which (*k*) Dayes ſhould ſpeak, and multitude of years ſhould teach wiſdome. In this caſe it may be truly ſaid, that (*l*) where no Counſel is the people fall: but in the multitude of Counſellours there is ſafety. So that I ſhall leave it, only minding

* The *Parliament of England* hath ordained the 29. of *May* to be yearly obſerved as a day of Thankſgiving for the Kings Reſtauration.

f Eſt. 9. 20. *to the end.*

g Ezra 7. 23.

h 1 Sam. 15. 24. & Acts 12. 3.

i Rom. 14. 1.

* *Certè ab orthodoxis Eccleſiis & Doctoribus, in hac re, longius meo judicio proceſſum eſt, quam oportuit.* Satan de Diver. Min. Evan. Grad. *cap.* 1.

k Job 32. 7.

l Prov. 11. 14.

minding you of that Soveraign remedy prescribed by our late King at his death, for a rent Church. *A national Synod* (saith He) *freely called, freely debating among themselves must settle the Church, when every mans opinion is freely and fully heard.* And because this Remedy is Soveraign, yea sacred, (*m*) I will not leave it with you, without wrapping it up in a poor word of Advice; that your Grace, and your Lordships would take care in the mean while, that no man under pretence of upholding the Government of the Church, be permitted to undermine the Government of the State. I say, My Lords! take care, that no man upon pretence of erecting a Throne for Christ, do shake the Throne of the King. I am confident there is room enough in *Scotland* for them both. They are both joyned together in Scripture. (*n*) *My Son, Fear thou the Lord, and the King.* And again, (*o*) *Fear God, Honour the King.* Yea, although the (*p*) matters of the Lord, and the Kings matters are managed, by different hands, yet I think it no Paradox, but very agreeable to the Word of God, to assert, *that Gods Throne and the Kings Throne, are not two distinct Thrones, but one and the same.* For (*q*) Solomon *sate upon the Throne of the Lord.* So that the Kings Throne cannot be pulled down, without prejudice to the Throne of Christ: and on the other hand, Christs Throne cannot be overturned, without prejudice to the Throne of the King. How did that glorious Martyr our late Soveraign *Charles the First* prophecy, as touching this matter! ——*Happy times* (saith He to his Son our present Dear and Dread Soveraign) *I hope attend you, wherein Your Subjects* (by their miseries) *will have learned, that Religion to God, and Loyalty to their King, cannot be parted, without both their sin, and their infelicity.*

III. Be careful to countenance and encourage godly Ministers, that shall study to deserve your Favour. It is praise-worthy in *Hezekiah* (*r*) that he spake comfortably (not only to some, but) unto ALL the Levites, that taught the good knowledge of the Lord; we have reason to thank your Grace, and your Lordships, for your care of our Maintenance that it be not diminished; But my Lords! I would

King *Charles* the First his Speech at his Death.

m Acts 15. 6.

n Prov. 24. 21.
o 1 Pet. 2. 17.
p 2 Chro. 19. 11.

q 1 Chro. 29. 23 Mr. *Ro. Douglas* at *Scoone*, *Jan.* 1. 1651. Speaking from the Text to our King sitting on his Throne, saith, If your Throne be the Lords Throne, take a word of encouragement against Throne-adversaries, your Enemies are the Enemies of the Lords Throne, *&c.* EIK. BAΣ. *cap.* 27.

r 2 Chr. 30. 22.

would make it my humble requeſt that you would alſo have a care of our credit and reputation, and be our noble Guardians to ſhield us from that contempt, which we have been but too active to draw down upon our ſelves. Take care, that we may have no reaſon to complain (s) that our ſoul is exceedingly filled with the ſcorning of thoſe that are at eaſe, and with the contempt of the proud. We have been fore-told, that there (t) ſhall be Mockers in the laſt time, who ſhall walk after their own ungodly luſts. When *Iſaac* was weaned, *Sarah* ſaw *Iſhmael* (u) *mocking*. And the Apoſtle ſpeaking of it, calls it *perſecution*; (w) For, ſaith he — *He that was born after the fleſh* (viz. *Iſhmael*) PERSECUTED *him that was born after the Spirit*, namely *Iſaac*. Take care therefore, My noble Lords! to ſecure us from (x) the tryal of *cruel mockings*. For we are the Butts of Satans malice, (y) we are made as the filth of the World (DURTY METEORS OF RELIGION) and are the off-ſcouring of all things unto this day. I doubt not but godly Miniſters have ſeriouſly peruſed that of Job (z) *O that — mine adverſaries had written a Book, Surely I would take it upon my ſhoulder, and bind it as a crown to me.* So that it is not ſo much for our ſakes that I am thus importunate with your Lordſhips; for the great God is concerned in the reproaches that are caſt upon us. (a) He that deſpiſeth, deſpiſeth not Man, but God, who hath alſo given unto us his holy Spirit. But my Lords! It is for your own ſakes, and for the poor peoples ſakes, that I intreat you to ſhield Gods faithful Miniſters from reproach. The Lord (b) having compaſſion on his people and on his dwelling place — ſent to them by his Meſſengers — But they MOCKED the Meſſengers of God, and deſpiſed his words, and miſuſed his Prophets, until the WRATH of the Lord aroſe againſt his people, till there was no remedy. I ſpeak to wiſe Men, and therefore I need not enlarge. *And thus of what is your Duty.*

s Pſal. 123. 4.
t Jude Ver. 18.
u Gen. 21. 9.
w Gal. 4. 29.
x Heb. 11. 36.
y 1 Cor. 4. 13.
z Job 31. 35, 36
a 1 Theſ. 4. 8.
b 2 Chron. 36. 15, 16.

II. That your Grace, and your Lordſhips may be able to doe what is the expectation of God, the King, and all good Subjects, There are 1. ſome things to be eſchewed, and 2. ſome things to be done.

I. The

I. The Things to be avoided, are these.

1. *Covetousnesse.* Those that rule over others must be Men (*c*) —— *hating covetousnesse.* For (*d*) when *Samuel's* Sons turned aside after *lucre*, and *took bribes*, they *perverted judgement.*

(*c*) Exod. 18. 21. (*d*) 1 Sam. 8. 3.

2. Beware of *Rage.* For, when *Hanani* the Seer (*e*) came to *Asa* (that godly King) with a Message from God, *Asa* was *wroth* with the Seer, and put him in a Prison house, *For he was in a rage with him.*

(*e*) 2 Chron. 16. 7, 8, 9, 10.

3. Beware of *Credulity.* (*f*) If a Ruler hearken to lies, all his servants are wicked.

(*f*) Prov. 29. 12.

4. Beware of *Intemperance.* (*g*) It is not for Kings O *Lemuel*, it is not for Kings to drink Wine, nor for Princes strong drink, lest they drink, and forget the Law, and pervert the judgement of any of the Afflicted: (*h*) Woe be to thee O Land —— when thy Princes eat in the morning. Blessed art thou O Land —— when thy Princes eat in due season, for strength, and not for drunkennesse.

(*g*) Pro. 31. 4, 5. (*h*) Eccl. 10. 16, 17.

5. Beware that *you envy not one another.* When the Presidents (*i*) and Princes of *Darius* Kingdome, envied *Daniel's* Preferment; they laid aside all care of the Kingdome, and took Counsell together to destroy *Daniel.*

(*i*) Dan. 6. 3, 4. &c.

II. That your Lordships may doe what is your Duty, these Things are to be done.

1. Above all things, labour to have *the fear of God* before your faces. Rulers, must be men (*k*) fearing God. (*l*) Wherefore now, let the fear of the Lord be upon you. *Nehemiah* (*m*) did not according to the exorbitancies of former Governours —— because of *the fear of God.* And saith he (*n*) I gave my brother *Hanani*, and *Hananiah* the Ruler of the Palace, charge over *Jerusalem*: for he was a faithfull Man, and *feared God above many.*

(*k*) Exod. 18. 21. (*l*) 2 Chro. 19. 7. (*m*) Neh. 5. 15. (*n*) Neh. 7. 2.

2. Be full of *self-denyal*, and willing to take Advice in difficult Cases. Think that there are causes (*o*) which may be too hard for you. (*p*) He that trusteth in his own heart is a Fool.

(*o*) Deut. 1. 17. (*p*) Prov. 28. 26.

3. Be *speedy* to put your deliberate and well advised determi-

determinations in Execution. (q) *The Kings businesse requireth haste.* Hence (r) King *David* sent to *Zadok*, and to *Abiathar* the Priests, saying, speak unto the Elders of *Judah*, saying, *Why are ye the last to bring the King back to his House,*

q 1 Sam 21.8.
r 2 Sam.19.11.
Alexander the Great being asked by what means he obtained *Asia*, answered μηδὲν ἀναβαλόμενος. He did not delay.

4. Be very careful to *seek counsel and direction from God.* (s) *Joshua* and all the Princes of the Congregation were beguiled by the *Gibeonites*, when they took their Victuals, and asked not Counsel at the mouth of the Lord. (t) Trust in the Lord with all thine heart: and lean not unto thine own understanding. In all thy wayes acknowledge him, and he shall direct thy paths.

s Josh. 9. 14.
t Prov. 3. 5, 6.

5. Let every Member of this Honourable Assembly think himself bound, to speak his mind freely, in any matter debated amongst you. Hence that word (for time will only suffer me to hint at things) (u) *consider of it, take advice, and speak your mind.*

u Judg. 19.30.

6. *Keep secret*, what is not fit to be commonly known. It was the King of *Syria*'s disadvantage (w) that *Elisha* was able to tell the King of *Israel*, the words that he spake in his Bed-chamber. (x) A Fool uttereth all his mind: but a wise Man keepeth it in till afterwards.

w 2 King.6.11, 12.
x Prov. 29.11.

7. Give diligence in attending on what you have to do. (y) *Moses* sate to judge the people: and the people stood by *Moses*, from the *Morning* unto the *Evening*. (z) He that Ruleth, must doe it *with diligence.*

y Exod.18.13.
z Rom. 12. 8.

8. Finally, (a) Let your moderation be known unto all men. The Lord is at hand.

a Phil. 4. 5.

III. And now I come in the last Place to the Motives whereby you may be stirred up, to the doing of what you are convinced to be Duty lying upon you. *And here consider.*

1. The King hath given you a great Trust. Good *Joseph* (b) argued himself into faithfulnesse, from the trust that his Master committed to him.

q Gen. 49. 7, 8, 8.

2. God hath also trusted you. (c) Take heed what ye doe; for ye judge not for Man, but for the Lord, who is with you in judgement. Wherefore now, let the fear of the

c 2 Chron. 19. 6, 7.

Lord

Lord be upon you, take heed and doe it: for there is no iniquity with the Lord our God, nor respect of persons nor taking of gifts.

3. It will be your dishonour, if you shall not doe what is incumbent to you. All the honourable Titles wherewith you are adorned, and the honourable Stations wherein you are placed, will not be able to redeem your Memories from the contempt of Posterity, if it shall be recorded to the Generations to come; that *Scotland* was for many years together overwhelmed in dismal confusions, and smitten to astonishment, with breach upon breach; and after many revolutions, it pleased God to Assemble her Nobles and Senators together in Parliament, redeeming them from Prisons, Exile and obscurity, but they only met together, and conferred a while, and parted, leaving Affairs in as ill (if not in a worse) posture then they found them. (*d*) *Man that is in honour and understandeth not, is like the beasts that perish.*

Is it not the reproach of a General to come into the Fields like thunder and lightning but to go out like snuffe?

d Psal. 49. 20.

4. It will be your honour and renown to be Healers unto a broken people, then the meritorious *grandour* of your Fame, shall be proclaimed by all Ages. It shall be your Honour I say, (*e*) to build the old Wastes, to raise up the former Desolations, to repair the waste Cities, the Desolations of many Generations.

Me tamen extincto, Fama perennis erit.

e Isa. 61. 4.

5. When Great Men come short in point of Duty it provoketh the Lord against a Nation. Hence (*f*) when the Lord discerneth nothing but incorrigibleness amongst the meaner sort of the people, He saith -- Surely these are poor, they are foolish; for they know not the way of the Lord, nor the judgement of their God. I will get me unto the GREAT MEN, and will speak unto them; for THEY have known the way of the Lord, and the judgement of their God: but THESE have altogether broken the yoke, and burst the bonds; wherefore, a Lyon of the Forrest shall slay them, and a Wolf of the Evenings shall spoil them, &c.

f Jer. 5. 3, 4, 5, 6.

6. It will be your comfort at death, that you have faithfully served your Generation, in time of life. *David* (*g*) after he had served his own Generation by the will of God,

g Acts 13. 36.

fell

fell on sleep. *Quia in vita vigilant justi, ideo in morte dicuntur dormire.* And to this purpose saith the Apostle (b) I have fought the good fight, I have finished my course, I have kept the Faith. Henceforth there is laid up for me a Crown of Righteousnesse, which the Lord, the righteous Judge shall give me at that day: and not to me only, but unto all them also, that love his appearing.

(b) 2 Tim. 4. 7. 8. — *Nil non mortale tenemus. Pectoris exceptis ingeniis bonis.*

Thus craving pardon from your Grace, and your Lordships for my prolixity, I close. (i) Consider what I say, and the Lord give you understanding in all things.

(i) 2 Tim. 2. 7.

FINIS.

(k) 1 King. 11. 12.